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by Bede Griffiths

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The Modern Jazzman

Jazz and Jim Crow

by Nat Hentoff

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The Catholic Worker

March, 1961

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Friday night meetings at 8:30, during March, will feature a series of talks on Love and Justice:

March 17 — Eileen Egan, Consultant for Catholic Relief Services — NCWC

March 24 —Dave McReynolds, Editor of "Liberation"

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

week by week

AID-TO-EDUCATION DEBATE

THE NEED FOR additional aid to education today is great. We believe that the Federal Government has the right and responsibility to provide such aid. We further believe that the aid-to-education bill proposed by the Kennedy Administration has substantial merits and should be supported. If for any reason or for a conjunction of different reasons the bill should be defeated, the general welfare of the country would suffer.

Although the lines are still fluid and shifting, it now appears that much potential opposition to the bill is fading. Groups and individuals with special interests are submerging these interests in favor of what they regard as a more general good. Those who favor the bill are now most concerned about the Catholic position. Or, rather, the different positions of Catholics, for it should now be abundantly clear that this is one of those questions on which there is no single "Catholic" position.

In so far as it concerns Catholics the controversy over the bill got off to a bad start when President Kennedy said: "There isn't any room for debate on that subject [aid to parochial schools]. It is prohibited by the Constitution and the Supreme Court has made that very clear." There are, of course, quite different opinions about exactly what the Constitution prohibits in this area and about what the Supreme Court has made very clear. Far from being precluded, debate is exactly what we need. As our present situation makes clear, we need intensive and informed debate right now.

But even before the Kennedy bill was proposed, debate was made difficult when Cardinal Spellman said: "It is unthinkable that any American child be denied the Federal funds allotted to other children which are necessary for his mental development because his parents chose for him a God-centered school." That this should happen may be unwarranted, undesirable, unjustifiable; but it is not unthinkable. Many people show themselves all too ready to consider it, and it will take thought and debate by informed Catholics if any of them are to be persuaded to think otherwise.

FORTUNATELY, subsequent statements, including a thoughtful comment by Cardinal Spellman, have suggested that head-on opposition between supporters of the bill and some Catholics, apparently so imminent, might be averted. In a news conference President Kennedy reiterated his views in a candid and forthright manner, but he also said that "loans and even grants to secondary education under some circumstances might be held to be constitutional." His interpretation, however, would seem to rule out even the long-term, low-interest loans which were advocated in the statement issued by Archbishop Karl J. Alter for the administrative board of the National Catholic Welfare Conference. And, in Archbishop Alter's statement, if there is discriminatory legislation "there will be no alternative but to oppose such discrimination." Does this mean that Catholic opposition will follow automatically if the bill is not amended along the lines the bishops have suggested? The answer is far from clear, if only because there are certain to be different Catholic responses.

President Kennedy has suggested as a solution to the present contretemps that partisan opposition to his bill be withdrawn and that special legislation be introduced and debated on its own merits. Such an alternative would, of course, represent a substantial concession on the part of Catholics. For if their proposal is not accepted as part of a generally desirable bill, it is unlikely to be passed by itself. And if critics and opponents find it easy to ignore the Catholic claims even under pressure, they

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will find it far easier when that pressure is withdrawn.

Nevertheless we think this is a concession Catholics may be called upon to make. If it is necessary for the passage of the bill, it should, with whatever difficulty, be made. Then, not only Catholics, but all who profess real interest in education and the general welfare should turn their serious attention to the legitimate claims of Catholics. For the education of the large minority of children in parochial schools must be seen for what it is—not a "Catholic" problem, but a national concern.

Surely we have heard enough of the simple solution that Catholics have decided not to participate in the public school system and must therefore accept the consequences. Or that Catholics are free to choose between the two systems. The decision, forged in the early history of our country, to establish a separate system was not a matter of simple logic as is too often suggested. And, with the cost of education increasing rapidly, to say that the Catholic is free to choose between school systems—one supported by Federal aid and one not—is to rely upon the logic which says that the rich and poor man alike are free to sleep under the bridge. The increasing economic burden clearly limits the freedom that all citizens would desire—the freedom to choose the kind of education and the level of education their children should have.

These are matters for prolonged discussion and debate. We are far from our national solution to the problems they entail. But this debate should not block passage of the present education bill, which deserves all the support it can muster.

NEXT WEEK

KENNETH THOMPSON discusses the present concern with America's national goals:

"The Communists, with a much inferior set of beliefs, are more effective, according to Max Ways, because for them the connection between thought and politics is internally more coherent and externally more consistently articulated. Marxism for its true believers couples the scientifically true, demonstrated in dialectical materialism, with the morally true, exemplified in appeals to justice. All Russian science and technology are controlled and ordered by a twentieth-century, public para-philosophy that lifts 'knowledge above the hedgerows of positivism.'"

NAZIS AND GERMANS

CHANCELLOR Adenauer and other West German spokesmen are reportedly fearful of a new wave of anti-German feeling in the world. The Eichmann case furnishes the major reason for this worry, of course, but there are others, according to various German visitors to this country who have been quoted in the American press. Among the ominous signs of this anti-German feeling, they say, are the showing of anti-Nazi films and T.V. programs and the extraordinary popularity of William Shirer's monumental study *The Rise and Fall of the Third Reich.*

No doubt Dr. Adenauer and other West Germans are right in anticipating a certain amount of anti-German reaction to the Eichmann trial. No doubt they are right in feeling that Germans have not of late been enjoying the "good press" they received for so many years previously, because of various economic and political developments in and out of Germany. And certainly no one can take lightly the possibility of an outbreak of national hatred and prejudice.

Nevertheless, it must be noted that few Germans seem willing to understand the feelings of the world in regard to Hitler and Nazism. The reaction of Germans themselves to any criticism of Nazis is a disturbing case in point. All too often, it appears, the German people fail to maintain any distinction between Nazis and themselves, and persist in taking anti-Nazi utterances to be simply anti-German. Thus if anyone is guilty of equating the Nazi regime with Germany as a whole it is first of all those Germans who, despite pleas of past and present virtue, close ranks to protest "anti-German" (that is, anti-Nazi) publicity.

Examples of this are all too numerous. Counting William Shirer's book as anti-German is one instance. Classifying as anti-German the recent T.V. documentaries on Nazi horrors is another. Still another is the response within Germany to the German-produced T.V. series entitled "The Third Reich." The producers of the films are quoted in a recent Associated Press dispatch as being dismayed and "frightened" by the pro-Nazi and sympathetic-to-Nazi mail they are receiving. "We were ready for almost anything from the crackpots," observed co-producer Hainz Huber, "but the reaction we're getting is from a cross-section of German society." One letter which is quoted dismisses the documentaries as "lies and anti-German propaganda provoked by the Allies."

Perhaps the most disturbing of all such incidents

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is the current campaign of "defamation" against Mayor Willy Brandt of Berlin, who will run against Dr. Adenauer in the forthcoming election. The charges against Mr. Brandt, circulated by his Christian Democratic opponents in order to damage his reputation among German voters, are that he "turned his back" on Germany when he fled from the Nazis and that in fighting against Hitler he joined "the enemy." Under Social Democratic pressure Dr. Adenauer repudiated the campaign against Mr. Brandt, although not in terms acceptable to his critics, but the extraordinary thing is that the Mayor of Berlin's anti-Nazi record could be used against him in present-day Germany.

Without making too much of these items, it must be conceded that they are not isolated instances. Until Chancellor Adenauer and other Germans who are worried about "anti-German" feeling come to terms with the problem of Nazism in Germany's history, we are afraid that world opinion will remain troubled and uneasy about the vestiges of Nazism in Germany's present. Up to now, the Chancellor must admit, too few of his compatriots have done much more about this problem than plead anti-German prejudice.

CONTRASTS

WHEN Secretary of Commerce Hodges expressed the view that the country had struck bottom in the recession and that the upturn has begun, he was evidently taking cognizance of the confidence manifest in the American business community. For several weeks now the advance of Wall Street prices has indicated the optimism of the nation's financiers. British financial circles also perceive and react to signs of renewed strength on the part of American securities and American industries. The nation's steel makers voice cautious optimism; department stores report appreciable gains in retail sales. United States industry as a whole plans to invest almost as many billions for modernization and expansion as it spent for that constructive purpose last year.

In the business community itself there are, however, a few dissenting voices. A poll of the nation's purchasing agents, for example, discloses pessimistic estimates of the immediate prospects. With a glut of over a million unsold new cars, the automotive industry has decreed a week's lay-off for over eighty thousand workers. Dealers' record stocks of 1961 models are partly responsible for the steel industry's continuing to operate at half-steam—a condition that is expected to persist for several months even with a spurt in building construction.

Still more striking are the latest over-all figures for unemployment, which in February rose to five million, seven hundred thousand, the highest mark in twenty years. Secretary of Labor Goldberg predicts that they have not yet reached their peak as the growth of the American labor force continues to outpace the growth of the national economy. Finally, there are the hundred and five depressed areas, the country over, where high unemployment is chronic and where the jobless and their families stand to benefit considerably, at least as far as food is concerned, from President Kennedy's stepped up surplus program.

Doubtless certain of these industrial areas will revive if the next swing of the economic pendulum is marked enough and does actually produce generally better times. There are others which will remain largely unaffected. Where a natural resource is depleted or its utilization greatly reduced by a shift to other materials—as is the case with the coal mines of Indiana and West Virginia, for example—the area can hardly expect unaided to share in the general pick-up. Likewise where heavy unemployment is a direct result of automation, certain job losses would appear to be permanent regardless of the renewed prosperity of local enterprise. The continuance of such pockets of enforced idleness and sub-human living conditions can hardly be countenanced in a prosperous nation such as ours which aspires to be the leader of the free world and present non-statist patterns to the underdeveloped countries. The depressed areas qualify as a prime target for the Administration and the legislators of both parties in Washington.

These areas will, of course, be among the first to benefit from the bill extending unemployment benefits for another thirteen weeks, which has already passed the House. Obviously this will only serve them as a stop-gap. Predictions on the fate of the depressed areas legislation vary. A modified version of the Administration's bill has already been reported out of committee in the Senate, but in the more conservative House it is expected to encounter the greatest opposition. One Washington observer unhappily predicts that Congress will be "wrestling" over this legislation "for many weeks to come" although the situation is so urgent. The need of federal intervention here could scarcely be more pronounced in national and human terms. Citizens from all sections of the country should back the Administration in its efforts to bring new life and hope to these neglected areas.

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A MINIMAL REQUEST

IN A SERMON during Brotherhood Week, Rabbi Julius Mark of New York's Temple Emanu-El brought out into the open a complaint which I think has often been whispered. Christian support of this annual event, he charged, is deplorably weak.

"It is pertinent to inquire how many Catholic and Protestant churches observe Brotherhood Week or Brotherhood Sunday with a special service," Rabbi Mark said. "Read the church page of the New York press and you will discover that with a few notable exceptions the only pulpits dealing with Brotherhood are Jewish, and the principal pleaders for Brotherhood are rabbis." As a result of this lack of Christian support, he said, Brotherhood is in danger of becoming "a one-way street," of having "its high purpose corroded, its effectiveness blunted, and its entire meaning made ridiculous and ludicrous."

As far as Catholic participation in such affairs is concerned, of course, support cannot be judged simply by the number of sermons preached or special services held. Sermons in Catholic churches generally follow a prescribed pattern of religious instruction, dealing with such subjects as the Mass, the Sacraments or the Commandments; they are almost never concerned with events of topical interest like Brotherhood Week. The same point would be even more valid in relation to special services. But what about other ways of showing support for Brotherhood Week?

I am well aware that there are notable instances of such support. During the week in which Rabbi Mark voiced his complaint, for example, an editorial in the national Catholic weekly *Ave Maria* deplored lip service to Brotherhood and paid tribute to the National Conference of Christians and Jews, sponsor of Brotherhood Week, describing its aims as "those which every Catholic should hold as his own." But after making allowances for this and other examples of a similar nature, it does seem to me accurate to say that Catholics approach most civic-religious joint observances, including those marking Brotherhood Week, with something less than enthusiasm.

The blame for this state of affairs is not, I think, all on the Catholic side. Catholics with the best will in the world often find joint observances with a mingled civic-religious flavor a real problem. Catholics can—indeed, they must—respect the conscientious beliefs of others and recognize the values emphasized in other creeds. But this is quite different from suggesting that it does not matter too much what one believes, just so one believes, or that one religion is as good as another, as the popular formula puts it. No matter how unexceptionable or even platitudinous such sentiments may seem to many, the Catholic will inevitably react strongly against them.

By now I should have expected this fact to be well known among those concerned with planning "interfaith" affairs. They may not like Catholic thinking on this matter, especially since the Catholic position is often badly put and its implications misunderstood. But if these observances are to be three-way affairs, it should be obvious that the basis of participation ought not to be stated in a way that is unacceptable to Catholic theology. When this precaution is ignored, Catholics are put in a most uncomfortable position: if they take exception, they are being difficult; if they hold their tongues, they fear their silence will be taken as assent to a theological formulation with which they really cannot agree.

Instances of this sort of thing are, I hope, becoming more and more rare. They have not yet completely disappeared, though, and they do not help matters. Even in his own sermon on Brotherhood Week, Rabbi Mark ascribed "prejudice and bigotry" to those who believe "their religion is superior to that of their neighbors." Many Catholics will take it that this hardly felicitous phrasing is aimed at them, and it is hard to see how such statements can attract the support Rabbi Mark is seeking.

All of these are qualifications, reservations, explanations; and they are, I think, quite true. Yet at the same time I do not believe they should be given too much weight, at least when they are put on the scale opposite what others see as Catholic half-heartedness or non-participation.

As far as Brotherhood Week itself is concerned, it may be that Catholics do not feel as strongly about the symbolic value of such celebrations as do many Jews, to whom the monstrous fact of mass-murder is an all-too-recent memory. And it may be that no white Americans feel quite as personally involved in the matter as Negroes, who see in Brotherhood not an accepted fact but a fight to be won. We should, however, be able to understand and appreciate the depth of these feelings in others.

From a religious point of view, these quasi-civic, quasi-religious observances are based, I suppose, on one thing, and one thing only: belief in the Fatherhood of God and the Brotherhood of man. In one sense, then, they involve an appeal to the minimum, to the lowest common denominator, if you want. But when you think about it, what a large "minimum" this is—too large, surely, for Catholics to give the impression, even unwittingly, that they are in any way indifferent to it.

JAMES O'GARA.

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Three Roads to Unity

We are now able to see how close a bearing the Biblical, liturgical and ecumenical movements have on one another

by BEDE GRIFFITHS

THERE ARE three movements which have steadily grown in strength within the Church during the last decade: the Biblical movement, the liturgical movement and the ecumenical movement. Each of these movements grew up separately and has its own special history, but we can now begin to see how close a bearing each has upon the others. The close relation of the Biblical movement to the liturgical movement has been recognized, in fact, for some time, because the liturgy has its roots in the Bible and there can be no intelligent grasp of the liturgy apart from the Bible. But the relation of the Bible and the liturgy to the ecumenical movement has not been so clearly seen. Yet it was on this very question of the place of the Bible and the liturgy in the Church that the controversy originally started by the Reformation turned.

Even now one of the commonest charges made against Catholics by Protestants is that they do not know their Bible, and it must be admitted that in many instances the charge is justified. The reasons for this go far back into history. There is no need to emphasize the preeminent place which the Bible held in the life of the Christian in the early Church; it was the source alike of doctrine and of moral conduct. Yet many Protestants would now be willing to agree that the Bible was never considered independently of the Church. The Bible was regarded as the Book of the Church. It was from the Church that the Christian received the Bible; it was the Church which had to decide what books could be called canonical and could therefore be read in the Churches. At the same time it was in the liturgical assembly that the Scriptures were normally read and it was there that they received their authentic commentary from those who were authorized to preach in the Church's name.

From this arose the fact that the earliest theology of the Church consisted largely of commentaries on the Scriptures. Some of the greatest works of the Fathers, like St. John Chrysostom and St. Cyril of Alexandria, St. Ambrose and St. Augustine, are their commentaries on the Bible, given originally to the people in their liturgical assemblies. Even when these commentaries were not given in public, it was through deep meditation on the Scriptures that theology developed. Right up to the time of St. Thomas the chief task of a *doctor* of the Church was held to be the exposition of the Bible so that he could be called *magister sacrae paginae,* a "master of the sacred page." The famous "Sentences" of Peter Lombard on which the theologian was required to comment were, in fact, nothing but a string of scriptural texts arranged according to subjects.

IT IS WORTHWHILE remarking also what an important place the Bible held in the life of a Benedictine monk in early times. It has even been suggested that the sole reading of most of the monks of St. Benedict's time was the Bible. Even if this is an exaggeration, it remains true that their principal reading was the Bible, and the rest of their reading was nearly all commentaries on the Bible by such writers as St. Jerome, St. Augustine and St. Gregory. But there is an important difference in the character of the reading of the monk. The monk did not read in order to speculate or develop a theology. For him the Bible was the rule of life as he had been taught in the Rule of St. Benedict: "What page or what utterance of the divinely inspired books of the Old and New Testament is not an unerring rule of human life?." A modern reader might be inclined to question the truth of this in regard to the Old Testament, but no one will question the value of this discipline of Bible reading in the formation of character. It was this that gave its special character both to the life and to the thought of the monk. When he came to write, like St. Bede or St. Bernard, his writing, even if it was not actually a commentary of the Bible, was inevitably couched in Biblical terms. Recently,

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we have come to recognize how great was the value of this "monastic theology," which was at once so Biblical in its mode of thought and expression, and so firmly directed towards contemplation and charity, so that it was never lost in arid speculation.

The growth of Scholastic theology inevitably changed all this. Though it was still based on the teaching of the Scriptures, its mode of expression was no longer Biblical and its mode of thought was determined by the principles of Aristotle rather than by those of the Bible. The result was, of course, an immense gain in clarity of thought and systematic development, but it opened the way to a separation between theology and the life of prayer, and still more between the language of the "schools" and the language of the ordinary man. The Church was suffering from this divorce at the Reformation, and it has continued to suffer till the present day.

For the Bible, the liturgy, theology, and the life of prayer, which had before formed a closely interwoven unity, were divided into different compartments and each suffered alike. Theology went its own way, becoming ever more abstract and remote from ordinary habits of thought and language. The liturgy, based as it was on Biblical modes of thought, became more and more alien to the new way of thinking and lost its importance in the life of prayer. Prayer, in consequence, began to develop its own rather artificial methods of meditation as a substitute for that patient meditation on the Scriptures, which had been the way of the monks and of all Christian antiquity.

WE CAN NOW understand how it was that at the Reformation the Bible held such a small place in the life of the Christian people and how Luther could conceive that it was his great task to restore the Bible to its proper place in the Christian life. Thus Catholic piety tended to develop after the Reformation apart from the Bible, through popular devotions like the Rosary and the Stations of the Cross, and through popular books of piety like the *Imitation of Christ,* which, however devout in its own way, is very far from the spirituality of the Gospels. Even now Catholic piety remains more or less fixed in this mold, and it is for this reason that the liturgical movement makes such slow progress. May it not be that this is also one reason why Catholics generally seem to be so lacking in a social sense, and that Communism so often finds an easy entry into a Catholic country? The whole structure of this piety is individualistic and tends to turn the soul away from engagement in the world and in history.

The Biblical and the liturgical movements must therefore be seen as return to the sources of Christian life, a renewal of the Christian spirit in its depths, which will work a transformation in Catholic life, alike in theology, in prayer and in social life. The Biblical view of life is essentially social and historical. The divine revelation was given not merely to individuals but to a people, and in so far as it was given to individuals, it was given to them precisely as the representatives of their people. Nor was it given to people withdrawn from the world, but to a people involved in the most intense drama of history. The Christian revelation is above all the revelation of God in history; it is this that sets it apart from all other religious systems in the world. The modern study of the Bible aims above all at recovering this historical setting of divine revelation.

Scholastic theology, of course, makes abundant use of the Bible, but it translates it all into its own mode of abstract thought. Biblical theology aims at recovering the original Hebrew mode of thought and expression and so restoring to the Christian message its original shape. This is already beginning to have its influence on the teaching of Christian doctrine, where the new German Catechism has begun to serve as a model for a method of teaching which substitutes for the dry and abstract formulas of the old Catechism the living language of the original Gospel message.

It is here that we can see the essential relation of the Biblical movement to the liturgy. The first part of the Mass, the Mass of the Catechumens, is now coming to be recognized more clearly for what it is, that is as a form of Catechesis. It is intended to be an instruction in the mysteries of the faith. The people assemble first of all to "hear the Word of God." It is this that has given such urgency to the movement for the use of the vernacular in the Mass. If the first part of the Mass is an instruction, the first necessity is that it should be understood, and this means for the majority of people that it must be in their own language. The people must be able not only to hear but to understand the Word of God.

This again brings back the Sermon to its proper place within the liturgy. The purpose of the Sermon is to interpret the Word of God, to give that kind of commentary on the Bible which the Fathers were accustomed to give, a custom which has left us such masterpieces of Christian wisdom as St. Augustine's Commentaries on the Psalms and on St. John's Gospel. So here again we see the need of a Biblical theology, a theology which takes its departure from the Word of God, itself, and interprets it along the lines of Biblical thought. This means that the Sermon will be engaged in history, not in the sense of politics so much as of seeing the history of the world in the light of God's revelation and showing the Christian his place in the scheme of things.

BUT THE liturgy does not merely involve listening to the Word of God and its interpretation, it means taking an active part. There is first of all the people's response to the Word, which is found in the

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songs of the Gradual and Alleluia and the other chants. Here we can see how the Psalms can once again come to be the prayer of the Christian people. It would demand no doubt a restoration of the Psalms to their original length instead of the short extracts which we now have. In this respect the Gelineau Psalms have shown how effective the Psalms can be for community singing. Thus the first part of the Mass would become a popular service in which the whole people joined in singing praises to God in their own language and with appropriate music. In many quarters it has also been suggested that the Litany, which now survives only on Good Friday, should be restored at the end of the Mass of the Catechumens. This again, being said in the vernacular and answering to the needs of the parish and the people as a whole, could become a really popular form of prayer.

But we should still be far from the ideal of restoring the Mass to its proper place in the life of the people, if we were to stop with the first part of the Mass. The Mass is above all a sacrifice, the sacrifice of the Mystical Body of Christ, and it is in the sense of its full participation in this sacrifice that the people can recover the full meaning of the Mass in their lives. Here again we need to go back to the Biblical basis of the Mass to see how the Christian people is that "chosen race, a royal priesthood, a consecrated nation," of which St. Peter speaks, whose function is to "be a holy priesthood to offer up sacrifices to God through Jesus Christ." There is no need to emphasize here that this priesthood of the whole people, which according to St. Thomas is conferred in Baptism, does not in any way take away from the unique character of the priesthood in those who are ordained as ministers for that special purpose. The priest alone 'makes' the sacrifice that is to say makes the sacrifice of Christ really present, but the whole people joins with him in offering it to God and thereby is formed into the Mystical Body of Christ and realizes its social character as the people of God, destined to carry out the work of Christ in the world.

Having described the character of the Biblical and the liturgical movements in these terms, there is no need to point out how close this brings us to our Protestant brethren, and how important it is therefore for the ecumenical movement. Two of the principles for which the Protestants fought at the Reformation were that the Bible should be in the hands of every Christian to be the guide and inspiration of his life, and that the worship of the Christian people should be the common worship of the "priestly people" in its own tongue. Both these principles can now be seen to be fully Catholic; it is simply going back to what was the normal custom of the Church in the early centuries. The fixation of the Bible and the liturgy in Latin in the west was due to an accident of history which no longer has any force. It never held strictly for more than the peoples of Western Europe, and now that the Church is spread all over the world and the new nations of Asia and Africa are claiming their place, the need for a greater variety of rite and language such as is forming in the Eastern Churches becomes ever clearer.

ON THE OTHER hand, one can overlook the fact that the Church comes before the Bible and has alone the right to interpret it. One must also remember that Christian worship is a sacrifice in the fullest and deepest sense, and this above all because of the very character of the Biblical background from which it springs. Of course, there still remains much which is in dispute concerning the exact relation between Scripture and Tradition, the teaching authority of the Church and the nature of the Sacraments, but these need no longer be matters of contention between warring camps, but subjects of discussion between those who share a common faith in Christ and a common desire for unity according to His will. The Bible, accepted by all alike as the inspired Word of God and interpreted according to what are now becoming accepted canons, provides a meeting ground for separated Christians, as it has rarely done before.

Of course, this does not mean that Catholics have to abandon the positions which have been acquired by theology in the course of history. But it does mean that scholastic theology has to recover its roots in the Biblical tradition, which it possessed in the time of St. Thomas. The theology of St. Thomas was built on the foundations of a Scriptural tradition, which he had inherited from the Fathers, and his *Summa* is a profound synthesis of this tradition with the new Aristotelian philosophy. The modern theologian has to take account of the new positions which have been acquired by Biblical and Patristic study, while he remains firmly attached to the principles of St. Thomas.

On the other hand, a Protestant will certainly expect a Catholic to show an acquaintance with the Bible as deep and extensive as his own, and we may think that until he sees the Bible taking the same place in the life of the ordinary Catholic as it does in his own, he will hardly be persuaded that the Catholic Church can offer him the fullness of life in Christ which he desires. In the same way, unless he finds in our Catholic churches a full participation of the laity in the liturgy and a full recognition of the place of the layman in the Church, he will still hesitate to recognize in the Catholic Church the true Mystical Body of Christ. Thus the present situation presents a challenge to the Catholic no less than to the Protestant, and it is only if both alike accept the challenge and are prepared to acknowledge the faults and imperfections of their conduct in the past, that we will be able to hope for any real advance towards unity.

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Adam Smith, M.D.

by EDWARD T. CHASE

LAST SUMMER a discussion took place in Santa Barbara, California, at the Fund for the Republic's Center for the Study of Democratic Institutions on the general proposition that the American economic order must be brought under the political order. Because the people involved in this particular symposium were so informed and articulate, (men like A. A. Berle, Jr., Reinhold Niebuhr, John Courtney Murray, S. J., Isidor Rabi, Harrison Brown, W. H. Ferry, etc.), they made the talk quite comprehensible.

Reduced to relatively earthy terms, the idea seems to run something like this: America's resources, in the broadest sense of the word, are devoted to ends that are determined by the competing or unrelated forces of the market place. This was fine in simpler times, perhaps. Today, when technology has created a complex, industrialized world of specialized activities wherein everything is interdependent on everything else, this system is disastrously inefficient. This means it creates social injustices. The haphazard profit-seeking of individual giant corporations or labor unions or even of small individual entrepreneurs is a bad dynamic for a country now functioning in a tightly interrelated world society. It wasn't quite like this in Adam Smith's time, though vested business interests still speak as if times hadn't changed much. For example, it is intolerable that while steel and food are in short supply most of the world over, we are surfeited with both and our productive capacities must be throttled down. Or, for another example, it seems to be a silly political order in which absolutely vital public services like decent housing and efficient public transportation are in short supply because effective demand can't seem to register in the private market place.

The question is raised, accordingly, as to whether or not it isn't feasible to have a political resolution of these dilemmas—without going whole hog into socialism (a term dismissed by the discussants as "loaded" and inappropriate) or indeed without going much beyond simple high-level coordination or comprehensive planning by the national government. There was a lively difference of opinion over the desirability of such government intervention. One precedent cited for Federal intervention was the Full Employment Act of 1946. This committed the national government by law to the objective of full employment. As a result, the Departments of Labor and Commerce have since had to study and do something (not much) about such matters as the unemployment caused by automation. This illustrates what is meant by "bringing the economic order under the political order."

All this is by way of introduction to the specific matter at hand, namely some recent public episodes concerned with the trauma of the American medical system as it is being forcibly transformed from a strictly free enterprise, small-business profit venture by individual entrepreneurs (fee for service solo practice) into a public service, perhaps a kind of public utility; conceivably, in time, even a government-financed service.

BECAUSE the relation of the economic to the political order is of such enormous consequence to America's destiny, a particularized manifestation of it, namely in medicine, is of special interest. After all, the medical profession is our most affluent profession; it is represented by the most powerful trade association, the American Medical Association; it concerns itself with the most intimate and decisive questions of life, suffering and death; and yet its spokesmen, surprisingly to many laymen, are making their case in terms of the preservation of free enterprise. The notion of bringing the doctors' economic order, even a fraction of it, under the political order is seen by the leaders of organized medicine as not only the beginning of the end of private medical practice but also the end of free, democratic America.

"This is not necessarily the doctor's battle—this is the battle in America. And I'm reminded of a remark that Stalin is supposed to have said, that the medical profession is the keystone of free enterprise in America. In order to socialize America, you must destroy the freedom of the medical profession. Once you destroy the freedom of the medical profession, you will find that the other professions, and a number of the businesses, will fall by the wayside." Thus spoke Dr. Ralph S. Emerson of the Nassau County (N.Y.) Medical Society the other night to probably the largest audience in history for a full-scale discussion of the problems

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of American medicine. Dr. Emerson was appearing on prime television time in the hour-long C.B.S. program. "C.B.S. Reports—The Business of Health: Medicine, Money and Politics."

Dr. Emerson's remarks—adding up to what has been called the domino theory, that once medicine topples, all else topples into "socialism or Communism, it's practically one and the same," to further quote Dr. Emerson—these remarks are not an isolated picking out of some outlandish extravagance from some eccentric in organized medicine's ranks, but rather a note sounded frequently by the A.M.A. and particularly the county society faithful. This was the spirit in which the Forand Bill and comparable legislation was beaten last year in Congress. It is a theme we will hear even more of in 1961 as the fight over the Federal financing of medical care for those over sixty-five continues to be a major domestic political issue. In fact, A.M.A. President-elect Dr. Leonard Larson said pretty much the same thing as Dr. Emerson on this same C.B.S. program.

Since roughly forty-four per cent of hospital care is financed by government already (fourteen per cent Federal, thirty per cent local government), the domino theory has not been borne out. The noteworthy thing is not so much the naiveté, even illiteracy, of the doctor spokesmen of organized medicine as it is their guileless use of the businessman's Babbitt-like rhetoric about free enterprise to defend the status quo in what you'd think they'd prefer to call their *profession*. This same commercial viewpoint is expressed in the advertisements and articles in the medical magazines, with their stress on tax dodges, how to beat the competition, sales gimmicks, etc. It is hard not to give credence to the famous statements of former Director of the American College of Surgeons, Dr. Paul R. Hawley: "In medical care, more than in any other vocation, the love of money is the root of all evil. Perhaps because the financial rewards are greater, the temptation is stronger," and, "The sin that is killing the practice of medicine—in all its specialties—is greed."

YET TO ACCEPT the simplist view of Dr. Hawley would be unfair to the profession and oblivious of more basic causes. No doubt doctors, like Americans in general reared in what is predominantly a business society with a business ethic, are prone to judge success by income and to use financial criteria in making choices. This, however, is not medicine's major problem so much as the overwhelming impact of the spiralling cost of the new technologies of medical care combined with, first, the public "revolution of rising expectations" (mass consumer demand) and, second, with a jump in the numbers of the economically dependent, notably the aged and the very young.

These facts were made considerably clearer and more concrete in a remarkable meeting at Boston just prior to the C.B.S. show, the conference celebrating the 150th anniversary of Massachusetts General Hospital. Not only did President Kennedy participate (indirectly, via television) but Secretary of Health, Education and Welfare Ribicoff termed Massachusetts General "the world's greatest hospital." Anyhow, the high point of the symposium was a panel on "Financing Medical Care," featuring ex-H.E.W. Secretary Arthur S. Flemming; E. J. Faulkner, a well known insurance company president of a strongly reactionary cast; Dr. Isidor S. Ravdin, an archetypical spokesman for organized medicine; J. E. Stuart, the Blue Cross Association President; and Dr. T. F. Fox, the editor of the world's best medical magazine, the *Lancet*. It was a brilliantly conceived panel since every major viewpoint was represented—organized medicine, government, insurance, Blue Cross, and, in his own words, what Dr. Fox called "the physical embodiment [namely himself] of the force that has brought us all together, fear of government in medicine."

Curiously, though the subject was about financing American medical care, the real magnet was Dr. Fox as the representative of the British National Health Service. It is astonishing how invariably spokesmen for American organized medicine invoke the specter of the British "experiment" when debating on the Forand Bill or its numerous successors. What is even more invariable is the way in which they misrepresent it. Dr. Fox had his hands full correcting the outrageous misstatements of Dr. Ravdin and Mr. Faulkner. In addition to pointing out that the "Service" has been a most welcome if qualified success. Dr. Fox established that its inception was attributable to the economic pressures mentioned earlier, not ideology; that doctor freedom and patient freedom have not been impaired to any noticeable extent; that medical service is infinitely superior now to what obtained in pre-Service years; and that, contrary to the persistent allegation by American doctors that the Service has been a great wasteful extravagance, the British in fact spend somewhat *less* of their national income on medical care than we do and that the *same* care would have cost considerably more if rendered without the Service.

From one observer's viewpoint at least, the real hero of the occasion was Flemming. He was carefully fair as panel moderator but was firm in correcting the excesses of conservatives Ravdin and Faulkner and in pointing out the inadequacies of the Kerr-Mills law, a subject which absorbed much of the discussion. This is the law that passed the rump session of the 1960 Congress providing for increased Federal grants for the states' public assistance (relief) programs as the "answer" to medical care for the aged. The A.M.A. stands on this legislation, though as Flemming pointed out, the law only deals with an emergency after the

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event and also involves a means or income test whereby the aged have to prove they are in dire straits before they can get care. This particular discussion went to the very heart of the conference for it brought out the great fundamental fact behind this meeting and all the others that have been occurring: medical care is now to be regarded in this country as a basic social right and people are going to act on that assumption, not just mouth it as General Eisenhower himself did nine years ago. This means income, the ability to pay, will no longer have a bearing on one's ability to get essential medical care and get it in a dignified, self-respecting way.

IT WAS THIS principle that was endorsed in the most important of the episodes reviewed in this report, the White House Conference on the Aging. This conference, President Eisenhower's last, occurring a few weeks before the C.B.S. show and the Boston meeting, was over two years in preparation. It involved hundreds of meetings back in the various states. The A.M.A. tried to use it as an excuse for inaction ("wait till the White House Conference before you act") on the matter of financing health care for the aged throughout 1960. The medical and insurance and labor lobbyists all pointed for the conference as an important battleground. Most reporters, on the other hand, thought it would be a bust, like Mr. Eisenhower's fifteen other conferences.

But it was important, and it was not rigged after all. And the essential rightness of the argument for medical care as a social right—and thus not a "charity" public assistance benefit, but as a part of Social Security funded on a contributory payroll tax on employee and employer during the working years—prevailed and dominated the conference. The official result of the conference was an affirmative vote for the financing of medical care for the aged via Social Security. This vote will have no little influence upon the members of the all-important House Ways and Means Committee when it takes up the Kennedy Administration's new bill. The bill proposes coverage of inpatient hospital services, outpatient hospital diagnostic services, skilled nursing home services and home health services such as part-time nursing care. It does not cover physicians' services or surgery. It is to be financed by an increase of one-fourth of one per cent on employers, the same increase on employees, and three-eights of one per cent on the self-employed, on taxable earnings up to $5,000. The cost will run about one billion fifty million dollars ($1,050,000,000) once underway.

The sad thing is that the two main institutions fighting this development, organized medicine and sectors of the insurance business, fail to welcome it on their own terms. The doctors should rejoice that government funding of medical care for the dependent population will mean the chance to bring care more easily to millions who need it the most. And for government to take care of the indigent and semi-indigent (the medically indigent) will open up a much bigger market for the health insurers because, with the basic coverage met by government, the aged will then have some money left to buy desirable supplemental coverage from private insurance; and also the insurance companies, freed of the indigent, will be able to offer more attractive rates to the rest of the population.

Just as Social Security helped the private pension business, so will it help the private health insurance business. The prediction here is that all this will become quite clear within the next few years to all the parties concerned, even the A.M.A.

THE MODERN JAZZMAN

Jazz and Jim Crow

by NAT HENTOFF

ALTHOUGH Jazz began to be taken "seriously" by some European intellectuals in the 1920's—and even before—it wasn't until the next decade that a prickly nucleus of jazz partisans emerged among those who ordinarily tried to avoid being contaminated by the "popular" arts, however lively. Nearly all the early American enthusiasts were white. Most Negro intellectuals still regarded jazz as product and symbol of the ghetto and mistook it for a minstrel show without make-up.

A majority of the young white proselytizers for such creators of native art music as Louis Armstrong, Bessie Smith and Duke Ellington were also involved—emotionally if seldom organizationally—with various cadres

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of the political left. To them one of the basic attractions of jazz was its thrust as a vigorous, spontaneous self-expression of the American Negro; and accordingly, several of those early buffs searched with particular zest for evidences of "protest" in the music. A corollary credo was that jazz was a microcosm of democracy in an otherwise grotesquely imperfect society. In jazz, its lay brothers proclaimed, a man was judged on his musicianship, not his color, in contrast to nearly all other areas of the damaged melting pot at the time, except perhaps for professional boxing.

To most Negro jazzmen of the 1930's, the evidence for jazz as a night school in equality was not convincing. There were, to be sure, more casual interracial working and personal relationships in jazz than nearly anywhere else, but the white bands were still booked into the most desirable locations, had the best air time, and made the most money. Furthermore, there were exceedingly few integrated bands, large or small, and such fraternization between the races as existed usually took place at after-hours sessions or occasionally in recording studios. As for jazz as "protest," it is true that a few Negro players consciously regarded at least some of their music as having been conceived in the daily rage of being a Negro anywhere in America. Most, however, considered themselves just professional entertainers—even if entertainers of a higher and more challenging order than the average run of players in the all-white "sweet" or society dance bands, or in the theater pits (also almost entirely closed to Negroes). Richard Wrights they were not. I doubt if one in five hundred even belonged to the N.A.A.C.P.

Almost from the beginning, however, there *was* a marked race pride among Negro jazzmen. Nearly all were convinced that Negroes were invariably more creative improvisers and had a more authoritatively swinging beat than their paler colleagues. A few exceptions among the whites were allowed by some—Bix Beiderbecke, Eddie Lang, Frankie Trumbauer, Jack Teagarden—but by and large, white jazzmen were considered to be insufficiently endowed. While Negroes were excluded from white bands so that those bands would have no booking problems anywhere, whites were not hired for Negro bands largely because they simply seemed to be chronic minor leaguers to the Negro musicians. (Certainly, there was also a pleasurable measure of retaliation involved in this all-Negro hiring policy.)

This conviction of superiority was rarely stated aggressively. It was simply taken for granted. Similarly, although the Negro players were relentlessly angered at eating from paper bags at a sanitary distance from hamburger stands on one-nighter routes outside as well as in the South, and were bitter at the constricting knowledge of which part of each town they could sleep in, the anger also was part of the implacable climate they shared with all other Negroes. It too was taken for granted by most. The sun might shine in their backyards some day, but they had no idea when.

BY THE mid-1940's, however, the *music* of jazz had changed organically, as Negro innovators such as Charlie Parker, Dizzy Gillespie and Thelonious Monk introduced considerably more complex rhythms and harmonies. To more and more of the younger players, jazz was now no longer for dancing or general night club entertainment. It was becoming a music to be listened to with complete attention—and respect. A generation of jazzmen had finally arrived who agreed with the white collectors of the 1930's that jazz was "serious" music.

This generation bristlingly disagreed, however, that the jazz life was a model room of the "house we live in." Like a rapidly growing number of the young throughout the Negro community, the "modern" Negro jazzman was beginning to express himself explosively off the stand about all aspects of life. A few became converts to Mohammedanism as a gesture of contempt for all the white man's boons, including Christianity. They adopted Muslim names, and some still retain them. (For the most part, it should be noted, these were conversions to relatively orthodox Mohammedanism, not to the guarded temples and war-lords of Mr. Muhammad's black Muslim movement and its fiercely anti-white testament.)

Those who retained their names and nominal church affiliations no longer, however, took any obeisance to the "greys" for granted. In their work particularly, there were to be no more funny hats, no smiling masks. In fact, legends even began that modern jazz had begun as a conspiracy of Gillespie, Monk and others to concoct so complex a music that for once the white musicians couldn't steal and exploit it. In less romantic fact, there were white musicians among the first "bop" bands, and I expect that these tales of the birth of modern jazz as a secret society are almost entirely apocryphal.

The change of jazz into a "serious" music for listening did, however, contribute to the aforementioned new independence of the players, particularly the Negroes. Feeling freed in spirit—if not always in actual working conditions—from their previous roles as entertainers, they were also freer to release more of their belligerency in their music. Much of early modern jazz was harsh, raw in tone and searing in emotions. Why should our playing be carefree or softly lyrical, the implicit message of the music snapped, when our lives aren't?

A "cool" reaction to the clawing urgency of much modern jazz began in the late 1940's. The music now became introverted; the emotions were distilled; a greater distance was established between the jazzman and his audience. To the chagrin of those "cool" play-

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ers who were Negro, a white adaptation of their style began to gain popularity in the comparatively anemic "West Coast" school of the first half of the 1950's. Dave Brubeck, Shelly Manne, Shorty Rogers and others began to dominate record sales, and these white modernists based in Los Angeles increasingly tried to fuse classical techniques with their material.

In growling protest, a counter-school of Eastern jazzmen, mostly Negroes, began to concentrate on producing "funky" jazz—modern jazz pridefully and aggressively rooted in the basic, earthy Negro blues language. Emphasis was on "soul," passionate spontaneity, and not on fugues or polytonality. The attack of the hornmen was "hard" and slashing. Straight romantic ballads were generally avoided except when they were suddenly double-timed into ferociously swinging stompers. Among many of these players, anti-white attitudes became explicit. The "impostors" on the West Coast were scorned by name and race. White apprentices in the East were made to understand—except for a very few who were "accepted"—that they were unqualified by birth for the inner temple. It was during those years in the late 1950's that I heard several white jazzmen in New York wish dolefully that they had been born Negro. In part of jazz at least, Crow Jim reigned.

IN THE PAST two or three years, however, yet another change—or rather, series of changes—has blurred the racial divisions and diluted the anti-white self-righteousness of the large majority of Negro jazzmen. For one thing, "West Coast jazz" has ignominiously slipped into limbo, and the most popular current style is an extension of the race-proud "funky," "hard" jazz. It's now called "soul music" because its practitioners have incorporated some of the backbeat, rhythms, and exclamatory melodic lines of Negro gospel music. Young Negroes who haven't been to church in years, and in some cases, have been faintly ashamed of their memories of the abandoned "sanctified" shouters of their childhood Sundays, now glow with the satisfaction of being authentic prophets of "soul" music. And for once, moreover, whatever money is being made during the "soul" vogue is being made by Negro musicians, since this is one genre that whites can hardly emulate.

The most popular of the "soul" groups is led by Julian "Cannonball" Adderly, a sophisticated college graduate who is trapped in his musical—and racial—success. He is capable of much more subtle and challenging jazz than the rather simplistic and repetious "soul" music, but his audience, white and Negro, wants only that Negro church feeling, however synthetic it has become. "Cannonball," in fact, has become so integrated into the society at large that his unit was recently selected to record the commercials for Prell Shampoo, an honor that followed a featured spot on a Debbie Reynolds' T.V. spectacular. Clearly, "hard" jazz is losing its sting.

A further factor in the gradual disarmament of the "funky" legions has been the aesthetic as well as commercial success of such thoroughly "authentic" if nonconformist Negro jazzmen as Miles Davis and John Lewis. Neither has been tempted to limit his music to a primarily racial posture. Both are proud and confident enough of themselves as Negroes not to have to continue to gild their birth certificates. Davis has become the most lyrical and intensely personal trumpet soloist in jazz, and explores material as contrasting as flamenco music and "Bye Bye Blackbird." Lewis, through his Modern Jazz Quartet, has successfully transmuted such classical forms as the fugue into jazz terms while retaining a subtle but pervasive blues foundation for his work. Other Negro player-composers—George Russell, Charlie Mingus, Cecil Taylor, Benny Golson, the vehemently individualistic Ornette Coleman—have also indicated how extensive the possibilities are for further expanding the scope of jazz expression by utilizing whatever musical materials will work.

The Negro jazzman, in short, whether exploiting the "soul" anthems for whatever they'll yield or regarding all music as his to use in his own stubbornly personal way is increasingly less on the defensive. No jazz trumpet player makes as much money as Miles Davis nor is so respected by jazz musicians of all colors. The Modern Jazz Quartet, all Negroes, have played in more major music festivals in Europe than any other jazz unit.

Today the "serious" (which does not necessarily mean solemn or pretentious) Negro jazz musician is more and more being accepted on his own terms—if he has the stamina and self-confidence to scuffle for several years rather than change those terms. Simultaneously, through the courts, the sit-ins, and the irreversible pressures of practical economics and politics, the Negro non-jazzman is also closer to the point of not having to make—and hence to waste—his long-smoldering point in Crow Jim. As governmental and judicial forces further accelerate non-token integration throughout the country, the strength of the racist "Muslim" followers of Mr. Muhammad will inevitably fade, as will the force and frequency of jazz-as-retribution.

In fact, some—not all—of jazz is already much too skittish about protest in any form. As the music, "soul" and otherwise, becomes a bigger business, its softer warriors want most to "make it," and safety comes first. A few weeks ago, Ella Fitzgerald turned to her recording director at a session and said worriedly, "There's a mention of Cuba in the verse to this. Should we leave it in?"

Or, as Lorraine Hannesberry, James Baldwin, Julian Mayfield and others have been putting it, "We ought to examine just *what* we're being integrated into."

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THE SCREEN

THE SEACOAST OF BOHEMIA

AMERICAN moviegoers have to be reminded every now and then that not all foreign films are irresistibly wonderful. As if to prove the point, two new movies from abroad are on our screens, none of which is really bad, but neither is any a wow.

"Modigliani of Montparnasse," a French film with English subtitles, gives the once-over-lightly treatment to the famous Italian-Jewish artist who lived in Paris and was known as the prince of the Bohemians. The picture aims to show only the last year of his life (he died January 20, 1920), and while it covers his drinking, love-making, illness and starving in a garret with his common-law wife, it fails to indicate how he got in this dire condition. Scriptwriters Henri Jeanson and Max Ophuls are to be commended for not bringing in any more woes in this downbeat story (his use of drugs and the suicide, after his death, of his wife, who was expecting his second child), but they should also be scolded for excluding facts that would give more depth to the character and more emotion and understanding to the whole film. By limiting themselves to Modigliani's last year, they have artificially telescoped some events and omitted others that would explain the man.

Although dates are juggled, director Jacques Becker has caught well the atmosphere of the Latin Quarter of 1919 Paris, and he is greatly helped by some handsome black-and-white photography. Modi, as he was called, believed in his own genius and once wrote, "We have rights denied to others, because our own needs are different and place us above their moral code."

In portraying this strange man of genius who painted so brilliantly, the late Gerard Philipe emphasizes the temperamental man, the picturesque Bohemian who lives by his own rule of breaking rules. He gives Modi a certain poignancy that is appreciated by the viewer who knows that Modigliani is to die in his thirty-sixth year—as did Philipe himself in 1959. But beyond this the role has little emotion.

The always beautiful Lili Palmer is effective as Modi's wealthy English mistress, whose excesses fit well into his pattern of living. Anouk Aimee is lovely as Jeanne Hebuterne, the student artist and wife whose love and devotion continue in spite of the torment through which Modi led her; her simple beauty could

ATV's "Love is my calling" wins major Monte Carlo award

"LOVE IS MY CALLING", presented by ASSOCIATED TELEVISION LIMITED on the British Independent Television Network on Sunday, 20th November, 1960, was awarded a Prix de Unda at the 4th International Catholic Festival of Television in Monte Carlo.

"LOVE IS MY CALLING", is the filmed record of the clothing of a Nun. The film was made at the Convent of the Little Company of Mary, Sudbury Hill, Harrow, near London. The film was selected from an entry of 40 programs submitted by television organizations in 12 countries in Europe, the United States of America, Canada and Latin America.

"LOVE IS MY CALLING"
was produced by Michael Redington.

Associated Television Limited ATV House Gt. Cumberland Place London England

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very well have been the model for many of the paintings we now see in galleries, paintings for which the neglected Modigliani received practically nothing in his lifetime. The film harps on this poverty and neglect almost to the point of boredom. It contrasts the kindliness of Modi's poor but good friend, Zborowski (Gerard Sety), with the ghoulish art dealer (Lino Ventura) who follows the dying artist and selfishly buys up his paintings immediately after his death. It is too bad that "Modigliani" is not a better film. Although the man burned himself out in his determination to escape from his bourgeois past, his elegant portraits survive. They deserve more than this superficial re-creation of their creator.

ALMOST as slight is another French item called "Love and the Frenchwoman," but this import has the grace to be amusing from time to time. Although its two hours and twenty minutes is much too long, this omnibus of seven stories at least has seven changes of cast and characters and directors. The scripts, written by an assortment of writers, supposedly stem from a survey similar to the American Kinsey report on women and conducted by the French Institute of Public Opinion.

The edition of this survey published in America is titled *Patterns of Sex and Love,* but the film, except for the sketches called "Virginity" and "Adultery," is not as daring and sensational as all this sounds. "Childhood," directed by Henri Decoin, about a little girl who wants to know where babies come from, has a most charming ending; and "Marriage," directed by René Clair, about a bride and groom who decide to be self-sacrificing, is the most tender. "Adolescence" is a skittish affair about a girl's discovery of boys; and "Virginity" concerns a girl who decides to submit to her fiancé's pleas for premarital sex. "Adultery" aims to be most sophisticated in the Gallic film tradition, with Paul Meurisse as the husband who deftly polishes off an affair between his wife (Dany Robin) and her lover (Jean-Paul Belmondo). With its O.Henry twists and plot about several women who put a smoothie in his place, "Women Alone" has little to do with the subject under discussion. In fact, the film's producers must have realized that most of their pale stories had little to do with the survey, so they connected the seven episodes (which are accompanied by English subtitles) with rather clever animated cartoons and a narration, spoken in French-accented English, which quotes some of the statistics from the French Institute's findings.

It must be said, however, that none of this business is particularly scientific or scintillating; and if "Love and the Frenchwoman" comes to any conclusion it is, like the moral in the "Divorce" episode, that most women and their men would get along fine if only their advice-giving friends and relatives and lawyers would leave them alone.

PHILIP T. HARTUNG.

BOOKS

The Test of a Free, Democratic Country in Asia

INDIA AND THE WEST. By Barbara Ward. Norton. $4.50

By RICHARD A. ARMSTRONG

ALL ONE should minimally expect from an economist is the ability to think straight about dollars and cents, capital gains and gross national product and a host of similar items that deeply affect the average reader but are not readily understood by him. But with Barbara Ward we have the extra gifts of an unforced clarity, the nicely turned phrase and a deep sense of the moral dimension.

In her latest book Miss Ward probes the implications of India's agonizing attempt to make an economic breakthrough to the stability of a self-supporting modern state. The great difference between Communist China's "great leap forward," with its dreadful cost in human labor and dignity, and India's slower, democratic means of achieving the same end is taking on critical proportions. Miss Ward shows just how critical and suggests steps the Western Powers must take to assure India's success.

The heart of her proposals is a call for a Marshall Plan type of foreign aid over the next five years, a plan that would be characterized by 1) the political commitment that will ensure success; 2) the allotment of sufficient funds; and 3) the setting up of co-operative machinery that will reduce waste to a minimum. Western efforts until now, she contends, have been considerable but most of them have had "the air of provisional thinking and emergency measures."

These suggestions emerge only after a closely reasoned analysis of what it takes to get a vast industrial and agricultural complex "off the ground." The early stages of economic development in England, for example, demanded a bleak austerity on the part of those least able to afford it—the laboring classes. It was only in the middle of the nineteenth century that the benefits of industrialism began to spill over to the workers.

Until this late date the industrial revolution was largely financed by the poor who were forced to take pitiful wages and work intolerably long hours amid conditions that caused Dickens and other social reformers to cry aloud in indigation.

Eventually the break-through was achieved and, with the help of social

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legislation and the rise of labor unions, more humane conditions enabled the workers to benefit from their enforced sacrifices.

India is the showcase for the free world's economic system in Asia. There, health and sanitation measures have allowed an increase of population (some eight million a year) before heavy industry has provided a widespread base that could take care of the needs of the people. In the West, the two went hand-in-hand.

Nevertheless, India has done remarkably well with the aid of British and American assistance since her independence in 1947. Without the naked power of a Communist regime or the economic stick of the early industrial barons the Indian government has used the "carrot" of persuasion to gain the maximum effectiveness with the maximum of agreement.

Between 1951 and 1959 industrial production has risen by fifty per cent; six and one-half million jobs have been created outside agriculture; Indian workers have gained a competitive edge in certain fields on German and Swiss products. Large scale government direction has been necessary, but this has provided a stimulus and not a drug to private enterprise. Given a country of free men with voting power, she has made impressive strides.

Now comes the crucial test. India's third Five Year Plan requires, in Miss Ward's estimate, at least 5.6 billion dollars in outside investment. Thsi represents a total of one-fifth of one per cent of the West's combined national incomes during this period, or about one-sixtieth of what is spent on arms. Failure to grant this would open the road to Russian and Chinese incursions in India and the whole of free Asia, not to mention the other newly-developing countries.

Concluding with an appeal to the Old Testament prophets who set the Judaeo-Christian tradition for social justice, the author pictures the gap between Asia's human misery and our own incredible resources of food and health, leisure and recreation, cleanliness, clothing and entertainment. Heads of government and every responsible citizen in the West can well ask whether a slight tightening of the belt, the merest hint of austerity, is too high a price to pay for the assurance that hundreds of millions of Indians will break out into the daylight of basic living standards and the hope of a better life.

Life as a Drama

THE PLOT. By Egon Hostovsky. Translated by Alice Backer with Bernard Wolfe. Doubleday. $4.50.

By EDWARD CECH

THE CZECH emigré Egon Hostovsky again presents life as a drama. The clearest statement of this dramatic viewpoint is a reference by the protagonist to his summons "by the Supreme Stage Manager of Heaven and Earth" to a task in which other persons involved are only "extras."

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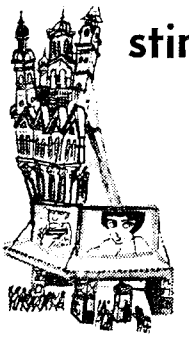

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Appropriately enough for a tale of split personality, Mr. Hostovsky's style is also split. In the Manhattan scenes his style seems messy and vulgar, his characters tell jokes which fall flat. The best over-all term to describe this aspect of the author's aesthetic duality is the word "trivial." One critic, Sigurd Hoel, in perceiving the spirit of Chekhov in the works of Egon Hostovsky, has given us a clue to the meaning of the element of triviality which they contain: Hostovsky's trivialities, like those amassed by Chekhov in his plays, are an expression of the futility and emptiness of the life of the average man.

On the other hand the author's style, as in several flashbacks to Czechoslovakia and in a description of Norway, can be tender and magical. A flashback to the pre-university years of Jan Bares is an evocation of the world of the *enfant terrible* which deserves to rank with similar portrayals by Alain-Fournier and Cocteau. In a later scene set in what Bares describes as his Prague, heaving "its stony sighs," the old Hostovskian theme of faithfulness is again treated lyrically. It is in the beauty of these passages, which survives the translation by Alice Backer and Bernard Wolfe, that the reader can affirm the deliberateness of the split in Egon Hostovsky's style and his stature as a writer.

REVIEWERS

Father Richard A. Armstrong, M.M., is assistant director of The Christophers.

Edward Cech has previously contributed translations and critical articles to The Commonweal.

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